

/151 cont./

438 objects of exchange: veld food, meat, articles of clothing, and utilitarian objects. It appears that barter is also carried out in a smaller circle. To the "child of the moment," something different is always preferred.

● [443] Markets are not held.

[435] The chains of ostrich egg shells have a certain fixed value since they are highly coveted. A leaf [Platte] of tobacco likewise has a fixed value.

[436] /152/ This means that under all circumstances, wherever one goes, both tobacco and chains can be traded. Only in this sense is it possible to speak of money substitutes. I am convinced that with a sufficient number of tobacco leaves [Plattentabak] in one's pocket, and without any provisions, one can live by barter, that is, if the Bushman himself happens to have anything.

The only things that one might not be able to obtain from the Auin in exchange for tobacco are lance points.

804 The Auin is unacquainted with our custom of indicating length with two fingers of one or both hands. Length is indicated by pointing with one finger to the index finger of the other hand or to a stick.

A "fathom" is indicated by extending both arms, in a manner similar to ours.

As a "dry measure" they use one or both cupped hands, the latter held close together.

Another dry measure is made by crooking the arm and filling the hollow between the arm and chest with a cloth, or both arms are crooked with the hands fastened together in front of the body and the hollow is filled with a cloth.

We also have the saying "an armful."

The hide cap is also used for measuring.

As rough as the measures are, they nonetheless appear to have a certain, though naturally quite inexact validity. I have observed how a Bushman exchanged "an armful" of veld food for tobacco. The owner of the tobacco did not deem the goods he received sufficient, and the other had to add "a handful."

Weights are estimated. Naturally, an object for comparison is always present.

Weights are estimated, as among us, by briefly lifting the weights to be compared, one after the other. Even the accompanying

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made by themselves, and metal pots, spear heads, knives, trade beads, etc., which they obtain through the Helkum from the OvaKwangari and MaMbukushu further north. The Naron to the east trade their skins, and formerly also ivory and ostrich feathers, with the BaTawana to the north-east for tobacco and millet. Ostrich egg-shell beads are bartered to the Bantu by all the Bushman tribes. The Koon at Naosanab's in the south, a branch of the /nu//en, are known to make them especially well, and their beads are always in great demand, passing through the Naron and the Auen to the Bantu tribes further north and east, who pay highly for them. For a chain of these beads passing round the waist the MaMbukushu, for example, give a large basket of millet, the BaTawana a large roll of tobacco, the OvaMbo an iron spear head, and so on. The Naron also trade their skins to Europeans and BeChwana for tobacco, dagga, or trade goods, and the latter, again, they pass on to the Auen.

The extensive scale on which this trade is carried out would seem to imply the existence of regulated trading communications between the different tribes. Unfortunately, there is extremely little information bearing on this point. Markets are apparently not held, the transfer of goods, as far as can be determined, being effected almost entirely through special trading visits from one group to another. Kaufmann describes the way in which such trading visits are conducted among the Auen. A small number of men and women go to the camp of the band with whom they wish to trade, laying down their weapons beforehand. Permission to enter is then given, and the barter proceeds. He adds that even if two bands are at enmity, as often happens, women will, nevertheless, go from one to the other in order to trade. This statement, however, needs to be confirmed. Passarge also suggests that the Bantu tribes of this region probably send periodical trading caravans to the different Bushman tribes, and quotes as an illustration the fact that in former times at least the OvaMbo would, with the permission of the Bushmen, go on special trading visits to obtain copper in the Otavi district of South-West Africa.

PROPERTY AND INHERITANCE

The economic life of the band, although in effect it approaches a sort of communism, is really based on the notion of private property.¹ The only thing owned in common is the land, and even here, as we

¹ Kaufmann, "Die Auen," 155-6; Seydel, "Aus der Namib," 504; D. F. Bleek, *Naron*, 36, 16; Lebzelter, "Bei den K'ukh-Buschleuten," 13, 16.